some stood of future punishment has had a place. In all systems of religion the doctrine of future punishment has had a place. The shoical Greeks had their Turtarus, the Latins their Infernus, the North American Indian consigned his foes to a dream waste, where no cooling atreams and pleasant hunting grounds were known. Our word Hell is the Anglo-Saxon and Danish word, meaning the abode of evil spirits after death. Ask a Chinaman, "Where will you go when you die?" He answers, 'I shall go to hell to receive the punishment for my sins." (This on the authority of Dr. J. B. Hartwell, our Missionary to China.) This belief is universal; It is worthy of consideration in the argument.

(b) We have what I will call presumptive evidence in favor of my position. wicked.

The Universalism of to-day does not teach the same doctrine that it taught one hundred years ago. Then Universalists taught that there was no punishment beyond the grave; for all the sins committed here they would suffer here; hence, all—good and bad alike—would go to Meaven together at death. Such is not the question at issue with them now. They have abandoned that line of attack upon orthodoxy, and now assail us from another quarter. Now, in common with all others who believe the Bible, Universalists believe in the future punishment of those who die in their sins; but they make that punishment to be reformatory and limited, rather than everlasting, and that at some future time these sufferings will cease; that from hell were will cease; that these sufferings will cease; that from hell men will emerge and enter Heaven; that "Final Restoration" means the ultimate resident of all men, or if some, after ages of punishment remain incorrigible, they will be annihilated, and that God will have no schism in the universe. It wish to make a fair statement of this doctrine. Rev. Mr. Merriam, where reciting his creed recently before the Council at Indian Orchard, said: "I cannot bring myself to believe that the punishment inflicted by God on men in their future existence will be an everlasting, conscious, sensible punishment." He thinks the punishment will cease with some, when they have reformed and are purified and taken to Heaven; of others, if they will not amend their ways, they will cease to suffer after a while, through unconsciousness, sinking lower and lower in sin until so embruted they will be insensible to pain, and conscience will

cease to sting.

I. I will notice some of the arguments that they advance. (a) The doctrine of a limited duration of future punishment accords with the Men wish this were so; men would be

sensible to pain, and conscience will

Men wish this were so; men would be glad to know that it were so; men believe it is so. "The wish is father to the thought." You who read Mr. Farrar's sermon will agree with me that it was little more than an appeal to feeling. He could not feel that God would damn the sinner forever, &c. Left to our sympathies for our fellow-men, we would prefer to believe that our friends who die in their sins could bave another probation, and that in the ages to come they tion, and that in the ages to come they would emerge through their purgation to a world of light and glory. But what have our feelings to do with the doctrine? Impressions and feelings are unasfe guides in affairs of deily concern. Impressions and feelings are unsafe guides in affairs of daily concern. How much more unsafe in a matter utterly beyond

They cannot conceive that a being of infinite mercy, love and compassion can inflict everlasting torment on the creatures of his hand. What right, I ask, have we to claim infallibility for our con-

ceptions? Is not the subject entirely be-yond fur comprehension? It is God that decides this whole question. Have we scales with which to weigh God? We cannot reach to His thoughts and mo-tives, and we are impious when we at-Almighty and All-wise has reserved for His own decision.
It is said that Augustine, was once

greatly perplexed trying to fathom the It is aiou doctrine of the Trinity. Walking upon tion. I doctrine of the Trinity. Walking upon the sea-shore he was asking himself the question, "How can one God be three Gods, and how can three Gods be one?" He was attracted by a little girl who, it does not teach the endless happiness of the righteous. When one state ceases, the other will cease, too. If happiness to good men beyond the grave is cease-less, ther taisery to bad men must be forever, too. This text, if it proves anything for the Universalist, proves too much; i.e., that Heaven and hell will both have an end in the future ages. Greek scholars tell us that this word aionios is the most expressive word for endless duration in the Greek language. with a little shell, was scraping a hole in the sand, and pouring into it water from the sea. "My daughter," said he, "what are you doing?" "I am pouring the sea into this hole," she replied. "Ah " said the great man, "just what I am trying to do. I are trying to pour the sea of God's. do. I am trying to pour the sea of God's Infinitude into my poor, shallow, finite mind; and I can succeed about as well as the little girl."

The doctrines of man's fall and proba-tion, and rejection of the Saviour, and ultimate doom are not submitted to us for adjudication. The only question for us is this: Do the Scriptures teach the doctrine of the endless punishment of the in that language to express the idea of endless duration. Dr. G. W. Clarke, in his notes on Matthew 25:46 says: "The misery of the wicked will be as enduring and endless as the blessedness of the righteous." He goes on to make the word "aionios," translated everliciting here, is used in the New Testament seventy one wicked? If so, we may, we must, accept it; otherwise, we must reject it. II. The Bible can be our only guide

In our discussion we assume that the Bible is true. All agree in this. Beccher, Gladden, Merriam, Farrar, all accept the inspiration of the Scriptures of the Old and New Testaments. Reason, logic, mathematics all fall here. No man can decide how long or how much the wicked ought to suffer in a future world for sins committed here. To man's reason the question is insoluble. We must listen to God's word and believe its declarations. God's word and believe. What is not as we choose to believe. When knows how heinous sin is? When s parent has lost self-control he is not fit parent has lost self-control he is not fit to punish his child for having fallen into a passion. Physicians tell us that owing to the artery in the thumb we cannot safely calculate the pulsations of the wrist with that thumb. Who would submit exquisite paintings to a man purblind? So none but God can properly estimate sin. He has not sinned; He has not been infected by evil; His vision alone is perfect. He is above sin, outside of sin, and can decide impartially. Who knows how far-reaching sin is in its consequences? To-day the sin is comconsequences? To-day the sin is committed, and centuries to come it is still bearing fruit. To-day you plant an acorn; a nundred years hence that tree will but be reaching its prime. It has been said that I the lifting of the hand sends a wave-current to the remotest

Consider all these descriptive terms. Do
they not prove—if words can prove anything—that the punishment of the wicked
will last forever?

Jesus and his Apostles knew the significance of these words; they knew
what fore they carried with them, and
knowingly applied them to the condition
of misery to which wicked men will be
banished. Take all of these expressions.
Could our Lord and Sign Apostles misers. star." So sin may be everlasting and boundless in its consequences.

The real questions that disturb the minds of men to-day are these: "How long do wicked men suffer after death?" What is the nature of that suffering?

In the xxvth chapter of Matthew, from which my text is taken, we have the last public discourse of our Lord. The sermon is all solemn and impressive. The parable of the Virgins and the Talents both declare the doctrine of a final reward and punishment to men, when their probation shall have ended. The closing verses, giving a description of the "Last Judgment," are awfully grand and terribly sablime. With all the congregated millions of men of all the ages before Him, the angels having separated the of misery to which wicked men will be banished. Take all of these expressions. Could our Lord and Wis Apostles misrepresent the case? With all this awful imagery and terrible descriptions, how can we doubt the reality? The arguments from Scripture seem to my mind overwhelming. But there are other arguments to meet the views of rationalists I will notice some of these.

IV. Arguments from reason, science and history.

(a) Conscience tells us of retribution—not educated, enlightened conscience alone, but the conscience of all men tell them that there will be a reckoning. If not, why do men blush and start at the remembrance of their midnight crimes? Then I say, what all men in all ages and states of culture and uncult/re feel through consciousness to be frue in a oly sablime. With all the congregated millions of men of all the ages before Him, the angels having separated the righteous from the wicked, the Judge shall pronounce the doom of the wicked: "Depart from m, ye cursed, into everlasting fire, prepared for the devil and his angels." And when the sentence of the one part and the reward of the other part had been sentence. He concludes: part had been spoken, He concludes:
"And these shall go away into everiasing punishment, but the righteous into life eternal." I take these words of our Lord to prove that the sufferings of lost men in perdition will be endless, and most keenly tormenting; that that state of misery will be fixed and changeless.

## Amersin

## Smellinencer.

BY J. B. MURRAY & CO.

HI. While I regard the test itself anset-

tling forever this question, yet there are other arguments which mer he noticed as corroborative.

(a) We may derive at ... ment from the traditional belief of man of all ages, sayage and civilized.

tive evidence in favor of my position.
All denominations of Christians, in all

to Heaven, then the words of Jesus can-not be understood, for no life of sufferings

misery is so extreme that his Master said of him: "It were better for him that he had not been bord." The case is made

endless duration in the Greek language. They further tell us that if this word

does not mean endless duration in the most absolute sense, then there is no work

used in the New Testament seventy-on

used in the New Testament seventy-one times, as follows: Three times it is applied to the long, indefinite past, twice to completed eternity without beginning or end, fifty-one times to the future happiness of the righteous, seven times to the future misery of the wicked, and in the eight remaining instances it involves the ides of an unending future.

In scripture language that a of the lost is called "a place of tormat," "hellifire," "where their worm dieth not, and their fire is not quenched"—Mark 9:44.

"The, lake that burneth with fire and brimstone."—Rev. 21:8. "The bottomless pit."—Rev. 9:2. "A place of outer darkness, where there is weeping and gnashing of teeth."—Math. 13:42. "The wrath of God," "the second-death," "unquenchable fire."—Luke 23:17. "Blackness of darkness."—Jude 13. "Tormen-

quenchable fire."—Luke 28:17. "Black ness of darkness."—Jude 13. "Tormen

ness of darkness. —Jude 15. Tormented in fire and brimstone."—Rev. 14:10.
"I am tormented in this flame."—Lucke
16:24. "The smoke of their torment
ascendeth up for ever and ever: and they

have no rest, day nor night."—Rev. 14:11 Consider all these descriptive terms.

and scientific men, who give not to God's Word the weight that the Christian gives

I will notice some of these.

ANDERSON, S. C., THURSDAY, MARCH 7, 1878.

man grow older. The ratio of evil in man as he grows older is as an ascending series," they "become set in their ways."
What reason have we to believe that they up the fires for so great a number," the old negrees truly replied: "You take your own brimstone along with you." Hell

What reason have we to beneve that they
will ever change?

(c). Will men have new metires, stronger influences in the regions of the damned
to win them to the right way, than they
have here? Here they have the Bible,
invitations of Christ, woolings of the Holy
Spirit, influence of Church and good men.

What new motives will be used to incline them to repentance in hell? "If they bear not lifes and the Prophets, neither will they be persuaded, though one rose from the dead."—Luke 16:31.

(d) There is a pro-pro of this kind: "It is never too late to amend." This, like many other proverbs, is true and false. It is false at its application to the condition of the lost. It is false as a scientific declaration. Canon Farrar's words were an elaboration of this sayin—that the man who had some desire for salvation, who was somewhat awakened to the knowledge of his sins, and yet died unrepentant, might die in hope of a probation beyond the grave, and in hell lift up his eyes in hope of final salvation. In the material world this proverb is false, as I will proceed to show. All denominations of Coristians, in all the ages since Peter and Paul to the present time, have held the dectrine that the future punishment of the vicked would be endless, and men who have rejected this dogma have been regarded as unsound, and have been expelled from the will proceed to show.

There are three kinds of natural laws,

sound, and have been regarded as unsound, and have been expelled from the Churches. To this rule I know of no exception. This belief, coming down from the days of Christ, accepted by the Christian world as the teachings of Scripture, a long chain, all connected, with no link wasting the second of the connected of the character. via: Physical, Organic and Moral.

(1) Take as an illustration, gravitation in physical law. A ship careens from right to left, but regains her position. This may answer a good purpose. It makes callors bold and skillful; but that ship, careening more and more capsizes and goes to the bottom, and if it be made of iron, it will remain in that condition forever. Will ages of sufferings under that penalty help to bring it back to its proper position? When the ship is sunk the text.

(e) Coming to the Scripture, I offer you what I will call incidental testimony.

(1) Of Judas Iscariot, our Lord said: "It had been good for that man if he had not been born."—Matthew 26:24. All who believe in future punishment believe that Judas was lost. This I take for granted. But if from that lost estate the Betrayer could escape and go to Heaven, then his blessedness would be complete; his life would be holy and happy, and if in the far distant future he shall ascend to Heaven, then the words of Jesus canit is too late to mend! May it not be so as regards the indulgence in long con-tinued sin, and the formation of perma-nent character in the sinner? May it

not be so? God's Word says it is so.
(2) Take an illustration from organic stronger than before, and made to yield a greater amount of gum. But cut beyond a certain limit, gashed through the heart, it falls, and prostrate it will forever lie! A thousand years of panalty will do nothing toward remedying the evil. It is too late to mend. Illustrations may be taken from man. When he has abused himself and wasted 'ais constitution, and brought suffering on him elf, although he suffer much and long, the sufferings are mot remedial. It is too late to mend. There is penalty in natural law that is not remedial. Bishop Butler and Sir Isaac Newton call "analogy" the supreme rule in science. We are arguing from analogy. Suppose you discover in some geonot be understood, for no life of sufferings can be so extreme in duration or degree as to outweigh an eternity of bliss which he shall ultimately enjoy.

(2) Again, Jesus said: "Whosoever speaketh a word against the Son of Man it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come."—Math. 12:32. May we not infer that men had committed this dreadful sin that they were then they we not ther that men had commit-ted this dreadful sin, that they were then in danger of committing it? or why these warnings of Jesus? We have one sin, i. e., against the Holy Ghost, for which there is no forgiveness, not in the future world. We have one man, Juday, whose wisely is so extreme that his Maria said. Newton call "analogy" the supreme rule in science. We are arguing from analogy. Suppose you discover in some geological deposit a strange animal petrified. One foot you extricate, and find it possesses ten toes, all ending in claws, all bending downward toward the foot; you get the other foot out, it has nine toes. out. One apple growing and ripening on a tree is proof conclusive that the tree that bears it is an apple tree. Here are two proofs to the same effect. These are but "side-light" proofs, however. Who can say that these are exceptional case:? get the other foot out, it has nine toes, all ending in claws, all bending downward toward the foot. There is a tenth toe imbedded in the strain; you see a the foot.

law we saw that the wasted constitution of the inebriate, though suffering intensely, produced for itself no remedy. We saw that the tree gashed beyond a certain point would not recover itself—the sufferings were not remedial. It was

too late to mend. We are in the domain of science.

punishment.

(1) It is said: The language of Scripture that teaches this doctrine is figurative. Yes, figurative; but the reality is not opposed to the figure. When we say "Peace spreads her balmy, wings o'er the land," we do not mean the? Peace literally has wing's, nor do we mean that war and carnage, and devastation run riot. That would be contrary to all interpretation. You may call the descriptive terms applied to perdition drapery if you choose. tion. You may call the descriptive terms applied to perdition drapery if you choose, but the central truth is there. It stands out to all beholders. That central truth is the does, of ungodly men irreversibly prenounced; the fixing forever of character; a condition of intensest misery. It is the bringing together of all the unholy and unbelieving men and women and devils of all names and ages, the shutting of of all names and ages, the shutting of these up to the companionship of one another, beyond the restraints of moral influences, outside the circle of good examples and holy counsels—away from light, from Heaven, from God! In this wretched state of existence memory still lives. Conscience, like a whip of scorpions, lacera & the soul. Memory and conscience! Great God, what unwelcome companions! But it is so. "Son recompanions! But it is so. "Son, remember, &c." To my mind, the saddest knell in the doom of the "rich man" is those wards: "Son, remember." The man can't escape from himself—bis sins, like ghosts, follow him, haunt him, up braid him, leer at him, torment him l "I'll tell thee what is hell—thy memory,

"Til tell thee what is hell—thy memory, still mountained up with records of the past, Heap over heap, all accents and all forms, Teiling the tale of joy and innocence, And hope and peace and love; recording, too, With stern fidelity, the thousand wrongs Worked upon weakness and defenselessness; The blest occasions trifled o'er and spurned; All that hath been that ought not to have been.

All that hath been that begin in been,
been,
That might have been so different, that now
Cannot but be irrevocably past!
Thy gangreened heart,
Stripped of its stif worn mask and spread at
last
Bare, in its horrible anatomy,
Before thine own excruciating gaze "
[Stark 4. states of culture and unculture feel through consciousness to be true in a strong argument in itself.

(b) I argue from the permanence of char-We have constant illustrations of this

Remorse will burn hotter and Habit in man, becomes "second nature" Remorse will burn hotter and re-character solidifies and crystalizes, and keenly than fire. To the man who said, "There is not enough brimstone to keep

will be self-generating.

[2.) It is said that everlasting punishment is out of proportion to the sins of a few years here. We do not know—we cannot know. Who can properly estimate sin? Where does its influence. the path of virtue, and launches him or a career of vice. From that wrong start he never returns—he dies in his sins. Is not the evil of the seducer endlessly fastened on the seduced? But for that bad influence he might have been brought into harmony with God, and have been saved. Shall they not both suffer for-ever for their crimes? A man dies in his ever for their crimes? A man dies in his sing-dies in rebellion to God and hatred of holiness—Death fixes his condition. The Bible says so. "In the place where the tree falleth, there it shall be."—Ecc. 11:3. "He that is unjust, let him be unjust still; and he which is filthy, let thim be filthy still; and he that is rightcous, let him be rightcous still; and he that is holy, let him be holy etill."—Rev. 22:11. Sin becomes endless; punishment is made endless—there is no want proportion between them.

(3) It is said that endless punishment in disharmony with God's goodness ow do we know that? God's justice

and righteousness are attributes of his nature, as are love and mercy. One will not be exercised at the expense of the other. Is God good? Then He will be good to his children—His obedient folgood to his children—His obedient followers, who bear His image and adore His name. Would it be justice to them for God to take unsanctified men into Heaven? Would the unholy, unsanctified nature enjoy the pure, holy bliss of Heaven? Take bad men into the holy society of God and Christ, and pure angels and blood-washed souls, and they would be out of place—would feel unendurable misery, would escane if they not be so? God's Word says it is so.

(2) Take an illustration from organic
law.

The Caoutchoue, or India Rubber, tree
may be gashed at a certain point and
made to throw forth its gums; by judicious incisions the tree may become
stronger than before, and made to yield
a greater amount of gum. But cut beheart, it falls, and prostrate it will forever

would be out of place—would feel unendurable misery, would escape if they
could, would retire to some secluded nook
or corner, away from light and love and
purity, and would set up a hell of their
own! It is a merciful dispensation of
the great Gcd to assign the hopelessly
bad, the reprobates, the irremediably vile,
to quarters by themselves. A mong the
requests of the "rich man," in Luke 16th,
he does not ask to be taken up to "Abraham's bosom." He did not want to go he does not ask to be taken up to "Abraham's bosom." He did not want to go
there. Water in bell would afford him
some relief, but transference of self and
sin to the abode of perfect love would
have aggravated his misery! The obverse
of this is true also. The soul purified by
the blood of Christ, sublimated by long
and earnest conflicts with sin, by long
pantings after holiness; thus by constant
approximations having effloresced into
the image of the pure and holy God,
would not find hell a place of torment.
Character makes the difference. Would
Paul, or McCheyne, or Summerfield
groan and writhe if thrust down into
perdition? No. They would carry
Heaven, and holiness and Jesus with
them.

(4) It is urged that hell is a reform measure. The text denies it when it says "everlasting punishment." Read the parable of the Ten Virgins: "And the door

Heaven. He desires their salvation. "Ho is not willing that any should perkin, it that all should come to repentance."—

2 Pet. 3:9. "An I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wiked turn from his way and live: turn ye, turn ye from your evil ways: for why will ye die?"—

Ezek. 33:11. Men choose perdition; Men make their own destruction. He who hates God and holiness has a germinal hell within him now. Milton makes Satan to say: too late to mend.

We are in the domain of science.

There is moral law in nature, too.

Arguing from analogy, may not a time come to man when his moral nature, so badly warped, and damaged, and wasted, cannot recover itself? When he has gushed himself through the heart with sin and fallen from G. s. favor and gone to perdition, what reason is there to hope for reformation? We cannot trace all the course of moral law, but what we see of it points in this direction, and we see of it points in this direction, and we see of it points in this direction, and we see of it points in this direction, and we see of it points in this direction, and we see of the boilt on the production which in due time will burst to meet scientific men. We have the Bible, whose uttreances, as I have shown, are as the brightness of the meridians. A so out-shine all the ignes fature of science.

V. I wante notice some objections to the doctrine of the enders we have the lible, whose uttreances, as I have shown, are as the brightness of the meridians. A so out-shine all the ignes fature of science.

V. I wante notice some objections to the doctrine of the enders of the continuation.

(1) It is said: The language of Scripture that teaches this doctrine is figure—are on the road to endess punishment.

(1) It is said: The language of Scripture that teaches this doctrine is figure—are on the road to endess y "Peace spreads her balmy wings o'er the land," we do not mean that war and carrange, and devastation run riot. That would be contrary to all interpretation. You may call the descriptive terms applied to perdition drapsery if you choose.

It is related that some years ago, before

It is related that some years ago, before the Union Pacific Railroad had bound the East and California together, when travel to the Pacific coast was made by Stage-Cosches, an old stage driver lay dying. In a miscrable shanty, lit up by a dim, tallow candle, the old man was cailed to contend with the Grim Monster. He had been an ungodly man, had neglected religion; now the film of death had gathered over his eyes, and the clammy aweat was demping his brew; there had been no pr. ir, no lifting of the heart to God; as his breathing became more labored, he was seen to put one foot out of bed and swing it back and forth. His attendant drew near and said: "Tem, travel to the Pacific coast was made by His attendant drew near and said: "Tem, what is the matter?" He said: "I am on the down-grade, and I can't get my foot on the brake!"

on the brake!"

Dear hearer, it may be so with you. On the "down grade" to hell, and not able to get your foot on the brake! Come to Christ now. "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to and will sup with him and he with 1...—Rev. 8:20. But

Because I have called, and ye refused;
I have stretched out my hand, and no man regarded;
But ye have set at naught all my counsel, and would none of my reproof:
I also will hugh at your calamity:
I will mock when your fear cometh;
When your fear cometh as desolation,
And your destruction cometh as a whirly wind: wind; When distress and anguish cometh upon

Then shall ye call upon me, but I will not Ye shall seek me earnestly, but ye shall no find me." Prov. 1:24-23. "God calling yet: shall I not hear? Earth's plessures shall I still hold dear

Shall life's swift passing years all fly? And still my soul in alumber lie? "God calling yet! shall I not rise? Can I his loving voice despise? And basely his kind care repay? He calls me still; can I delay? "God cailing yet! and shall he knock, And I my hear the closer lock? He still is waiting to receive; And shall I dare his Spirit grieve? "God calling yet! and shall I give No heed, but still in bondage live? I wait, but he does not foras'.e; He calls me still! my heart awake! "God calling yet! I cannot vay;
My heart I yield withou delay;
Vain world farewell: from thee I part;
The voice of God hath reached my heart."

[Testeegen.

PRINTING FRAUDS. THE ENORMOUS SWINDLES OF THE

The Legislative Allies of the Republican Frinting Company—Another Installment of the Investigating Committee's Report

PRINTING RING.

The foll ving additional report was submitted by the joint investigating committee yesterday, and exhibits the inner history of the "circle of friends," who defamed the art preservative by using it as a cloak for robbing and plunding it is a cloak for

using it as a cloak for robbing and plun-dering the State. The story forms a striking chapter in the volume of cor-ruption and profligacy:

After having reported on other matters referred to them, your committee has now to consider the matter of public printing. Before entering into the de-tails of asystes of fraud by which under this guise, the State Treasury was depleted more effectually than by any other scheme (unless it be through the issuing of pay certificates) the committee desire to engage in advance the public indulgence. Whilst fraud, bribery and corruntion were rife in every department of gence. Whilst fraud, bribery and corruption were rife in every department of the State government; nothing has equalled the magnitude and infamy at tending the management of the public printing. So much of comment is necessary, even though each statement we shall make is verified by reliable testi-

shall make is verified by reliable testimony.

The corruption was every where prevalent, and the division of the spoils extended from the highest official to the humblest members of the General Assembly; indeed it embraced a majority of the State officials and two-thirds of the members of the General Assembly. In addition to the amounts expended for the benefit of those persons, the fund obtained was devoted to the establishment and support of various Republican journals, daily and weekly, but principally to aid the Charleston Daily Union and Columbia Union-Herald. A large mount of money was expended annually for the support of these and kindred papers without any legal authority, and bills purporting to pe presented under, or by virtue of law illegally and fraudulently increased in amount: to many thousands of dollars, were paid year after year from the State Treasury. At first, as will appear from the testimory, under Mr. all ending in claws, all bending down that the bears it is an applie tree. Here are two proofs to the same effect. There is a tenth two proofs to the same effect. The same the last and the distance of the same effect. The same the last the propose of the same effect. The same the same effect. The same the lost are all expurgated and transferred to describe prairies. That is a same proofs to the same effect. The same the same amounts and thus paid and divided; these payments thus raised were added to the printing accounts in order that this ring should not lose thereby. The checks and evidences show that the Cierk of the Senate (Woodruff) was to take care of the "circle of friends" in the Senate, and Clerk Jones of "the friends in the House" and they were similar to

printing ring, also to the appropriations made at the sessions 1872-73, when appropriations for public printing and amounts paid newspapers for printing acts reached \$45,000, or \$171,759 more acts reached \$45,000, or \$171,759 more than the printing cost the State for twenty years; commencing at 1840-41 and ending 1865-66, including \$42-121.03, paid during the war in 1894 in Confederate currency for one year's printing. This statement includes payments made throughout the war, when the due value of labor and materials ascended in ratio with the depositions. the due value of labor and materials ascended in ratio with the depreciation of Confederate currency; and included also the amounts paid for printing at the asssions of 1865-66, when owing to the destruction of our railroads, the freights upon printing material alone, cost more than material and freighes combined in 1872-3. The public printing in this State, cost \$450,000 for one year, exceeding the cost of like work in Massachusetts, Penny, Jania, Ohio, Maydand and setts, Penner rania, Obio, Maryland and New York by \$122,935.13, embracing as they do, five of the largest and most copulous of the Northern, Eastern, Western and Southern States.

A comparison between the cost of princing during the same year in Ohio and South Carolina, with regard to population and wealth will prove how enormous were the inreads made on the Treasury by the printing ring of this State

Wealth of Ohio.......\$1,167,781,697 00 Wealth of South Caro-

the past fiscal year. In proof of these statements we append letters from officials in the other Southern States, and derive grim satisfaction from the appalling figures presented from Louisians ing figures presented from Louisiana, rivaling her sister in calamity and puting to the deepest blush, even to the

Your committee herewith submit a portion of Mr. Woodruff's testimony bearingsupon this subject, so that some idea may be had of the system and results of this stupendous plundering of the treasury of the State. Mr. Woodruff swears that he was elected Clerk of the Senate in 1868. J. W. Denny was then State printer. "Senators composing the State printer. "Senators composing the circle of friends" became dissatisfied with Mr. Denny's close manner of conducting business, and his failure to meet their expectations in the division of the profits arising from the public printing. In the fall or winter of 1870 the Carolina Printing Company was occasional by Menning C arising from the public printing. In the fall or winter of 1870 the Carolina Printing Company was organized by Messrs. J. W. Denny, R. K. Scott, N. G. Parker, D. H. Chamberlain, J. W. Morris and L. Cass Carpenter. This company owned the Daily Union, of Columbia, and the Charleston Republican. Senator Leslie told him (Woodruff) that the "friends" in the Senato thought that as this was a matter of Senate patronage they should have a percentage of the profits from the printing. In order to carry out the wishes of the "friends," Mr. Leslie proposed that pay certificates for various amounts, ranging from three to five thousand dollars, for current printing, be drawn, and one-third or one-fourth of the amount realized be given to the chairman of the Committee on Printing for division among the friends, including some fifteen or sixteen Senators. This system was carried out as long as moneys could be paid out of any sums in the treasury not otherwise appropriated, and was only checked and stopped when the law for specific appropriations and payments was enacted. Besides this, Woodruff testifies that a vast deal of unofficial and dead-head work was done by the company for outsiders, friends and members of the General Asof unofficial and deaft-head work was done by the company for outsiders, friends and members of the General As-sembly; that certificates were usually discounted at the South Carolina Bank discounted at the South Carolina Bank and Trust Company, of which bank Gov. R. K. Scott, Treasurer Niles G. Parker and Attorney General Chamberlain were stockholders. The checks in the hands of the committee are but a portion of the amounts paid during the time of the above arrangement. The money was above arrangement. above arrangement. The money was deposited to the credit of the Printing Company, and sometimes, according to the witness, division or "gratification" checks were drawn against deposit in the Carolina National Back, which checks he supposes are still held by these

The testimony of Woodruff, corroborated by the checks in the hands of your committee, show that the following named persons received severally the mounts annexed to their names, under

said errangements:

Benator Y. J. P. Owens, 5 checks. \$1.000 each Senator Y.J. P. Owens, 1 check, \$2,000. Senator James M. Allen, 2 checks, \$500

Senator James M. Allen, 1 check, \$200. Senator L. Wimbush, 1 check, \$200. Senator L. Wimbush, 1 check, \$270. Senator L. Wimbush, 1 check, \$250. Representative B. A. Bosemon, 1 check, Representative B. A. Bosemon, 1 check,

Senator E. E. Dickson, 2 checks, \$300 Senator B. F. Whittemore, 5 checks,

\$1,510.

Representative James N. Hayne, 4 checks, \$700.

Senator J. Hollinshead, 1 check, \$80.
Senator W. B. Nash, 2 checks, \$750.
Senator R. Smalls, 2 checks, \$150.
Senator R. Smalls, 2 checks, \$250.
Senator J. L. Jamison, 4 checks, \$375.
Senator John Wilson, 1 check, \$74.
Lieutenant Governor A. J. Ransier, 1 theck, \$227.80.

Representative J. R. Donnie, 50.

Representative J. B. Dennis, 3 checks, Representative W. H. Jones, 2 checks, Representative T. A. Davis, 1 check, Senator J. A. Green, 1 check, \$170. Senator S. A. Swalls, 3 checks, \$200. Representative A. L. Singleton, I check,

Representative W. J. Whipper,

Representative W. J. Whipper, 1 check, \$200.
Senator C. P. Leslie, 1 check, \$200.
Senator J. F. Beckman, 1 check, \$25.
Thus, before the organization of the Republican Printing Company, fifteen Senators and seven Representatives received the above sums under this "division and silence" printing arrangement. Tour committee also call your atten-tion to the evidence of Woodruff, wherein he reveals the combination of Governor no reveals the combination of Governor Scott, Treasurer N. G. Parker and Comptroller General Neagle, whereby \$45,000 printing accounts were sold to Neagle, afterwards raised and receipted for on Treasurer's books at \$90,000 it thus defrauding the State out of \$45,000 at one stroke! The accounts when exhibited, contained charges for discount on former hills self-a State. discount on former bills, as if a State should pay a discount on raised and fraudulent bills. Woodruff is corroborated by Clerk Jones, who swears that the company did not receive any of this money, except the \$20,000 paid by Neagle, but Woodruff says that it is fair to suppose that Parker and Scott knew who received the money, as by law, the Treasurer's check required the counter signature of the Geography. reasurers check required the counter signature of the Governor before payment. An examination of the Treasurer's stub check book shows that checks were drawn to pay the raised \$45,000 claim, in three equal amounts, confirming Woodruff's inference as to the division of the spoils between Scott, Parker and Neagle. Woodruff also sweers, that "he was not only compelled to satisfy San.

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cos and innuence."

In reference to the appropriation for \$250,000, approved Documber 21, 1872.

Woodruff says that he can enumerate but a portion of the amounts paid, which are F. L. Cardozo, Treasurer.

Senator B. F. Whittemore......

Senator Y. J. P. Owens..... Senator C. D. Hayne..... cenator W. H. Jones.....

Senator W. E. Holcombe...... Senator W. E. Johnston.....

Lieut, Gov. R. H. Gleaves..... Senator T. C. Andrews..... Senator H. Cardozo (statisticiau)...

Senator E. E. Dickson (statistician)

furnished statistics for the immigration report, and to Andrews that he regarded

well worth attention as corroborating. Woodruff. He says the term "B. S. Fund," on the books of the company, originated, he thinks, with W. H. Least son, the bookkeeper, and denoted gratuities to legislators and public officials in aid of the passage of the bill and vollection of the claims of the company against the State: that it was a standing agreement between the company and Treasurer Cardozo that he was to receive ten per cent, on all sums paid the com-

ten per cent, on all sums paid the com-pany by the State, and it comes within my (his) knowledge that under said agreement Cardozo did receive ten per cent, on certain sums pail by him to the

E Callland enator C. D. Hayne.

Senator L. Cain

enator

angtor W.

Senator J. Lee......

nator H. J. Maxw

enator C. Smith

eredit of Go. F

was recoived from Woodruff, and or the same day the \$11,000 was carried to the credit of the company.

We have insert a few extracts from the diary of Mr. Woodruff, confirmatory of his testimony, which will show that in most cases when he had out money, or

gave a chick, it was entered, with the name of the party and that of payment We refer you to exhibit "W," attacked to Woodruff's evidence, containing a large number of extracts from his diary bearing on the subject of public printing principally:

to Woodrul's evidence, containing a large number of extracts from his diary, bearing on the subject of public printing printing printing on the subject of public printing printing list.

Received a dispatch from LeGrand relative to rumory host injunction on payment of printing bills. Mr. Arnold was present, and I exhibited temper which I should not have done. God grant that I may be saved from swearing. Sent reply to the dispatch, telling Lagrand that I would leave for Columbia to-morrow morning, and to keep the buffers quiet until my return.

Sunday, January 5, 1873.—Arrived in Columbia at 5:30 p. m. Neagle and Minort eame to see me. Promised to take care of Minort's note and to endorse it. Monday, January 6, 1873.—Endorsed a note for Minort for \$500, sixty days. That I consider a company affair.

TUESDAY, January 7, 2673.—Bowley proposed to take printing bills for his pay. Promised to consider the matter. That will not do.

TUESDAY, January 7, 1873.—Nash, Gleaves, Jones, &c., stayed late this evening. This Legislature has a hard set. I expect to be the most unpopular man going now. To disburse money and not be able to save any as it goes through is pretty rough to Josephus.

WEDNESDAY, January 8, 1872.—Jackson is a fraud, and don't know how to make out printing bills.

FRIDAY, January 10, 1773.—Whilst waiting breakfast, was called upon to go down stairs to Mr. Cardozo. He desired to say to me that he wished to have us take back some bills payable and warrant for Supreme Couft decisions from Governor Moses, and he would give us a check for \$50,000—\$20,000 of which was to be paid to Moses. This was done. Gave \$500 to Gaillard; \$300 to Jervey.

FRIDAY, January 10, 1873.—Chamberlain informs me that Melton is very apt to make us shew one hards. Will 7 expendence in the make one of the make one Woodruff, including checks not endorsed and other payments, the startling
fact will appear that not less than \$98,500 was paid at one session on the passage of one bill for printing, as BREBES,
and gratification. This bare statement
would be weakened by any further comment on its enormity. But this is far
from being all. It further appears from
the testimony of Woodruff, corroborated
by the books of the Republican Printing
Company, also by LeGrand Benedict,
business manager of said company, that
the following additional sums were paid
out to secure the appropriation of \$231,
000 and interest, approved December 19,
1878: FRIDAY, January 10, 1878.—Chamber-lain informs me that Melton is very apt to make us shew our hands. Well, I am ready to do it. They are all a set of frauds. Trust LeGrand will make Sper-ry's note sixty days. It is a big fraud. Stayed up until 1 o'clock. Gleaves, Nash, Smalls and myself had an oyster suppor. Smalls paid for it, and Nash eat it; and so it goes.

Smalls paid for it, and Mash eat it; and so it goes.

SUNDAY, January 12, 1878.—This evening I had a talk with Chamberlain, and he agreed to bring about a reconciliation, which was effected in a very nice way. Jones and I called on Governor Mass and spoke to him about effecting way. Jones and I called on Governor Moses and spoke to him about effecting a settlement. It was a hard day for Sunday, and I trust God will forgive us for our actions, as we could not help it.

MONDAY, January 13, 1878.—After breakiast, went over to Benedict's, and made further arrangements relative to printing affairs. Ordered him to make out two cherbs for our salaries as Position. printing affairs. Ordered him to make out two checks for our salaries as President and Treasurer of the company—\$10,000 to Jones and \$10,000 to myself. (This was small pay for two years' services.) Also a check for \$3,000 for Cardozo. He did so, and gave each a Check for \$10,000. I reald \$3.500 to Cardozo.

for \$10,900. I paid \$3,900 to Cardozo. Vinted Berry's with Cain and asked him WEDNESDAY, January 15, 2878.—Received three boxes of champagne from Cooper & Taylor; also one basket. Ordered some cigars, also. Nash called early this morning Well we will have to take care of his friends. Paid Kinard Aggregating the large amount of \$57,200, paid to twenty-seen Senators out of thirty-three, and to Lieutenant Governor Gleaves as President of the

Now, I think that is enough for the wolves.

Monday, January 20, 2873.—Drew a check for Corwin for \$300; Maintyre \$200. Had a conversation with Tim Hurley to-day. I thought we had quit him, but he is still very pressing. Tim has money enough, and why he should keep our nose to the grind stone is very strange indeed. Had a consultation with Bowley, and he promited to do what we wanted. He told me he was willing to let everything else go by the board, if he did not get that appropriation through for printing.

cent. on certain sums pal'l by him to the company; that in some instances he receipted for larger sums than were paid him (witcess.).

Witness also paid very considerable amounts to Senators on the order of Woodruff. The witness examined his Woodruff's account and found it in the same condition as that of Clerk 'A. O. Jones. He says that he has so doubt Joses. He says that he has no doubt that the entries made on page 24 of payments made to certain State officers were correct, and that they were in the handwriting of W. H. Jackson. Mr. Wood-ruff is sustained in his charges by the confessions of Senstors, themselves (asset)

S. L. Hoge, Comptroller General. 5,000
So the amount paid by Jones, Clerk of the House, added to that paid by Woodruff, sums up \$124,969 expended for hibes and "commissions" on the above measure alone. Woodruff's testimony and the books of the printing company show the enormous sum of \$835,869.90 was paid out to State officers, Senatore, members of the House, and by way of forced contributions to Republican newspapers. Woodruff says: "With Cardozo, Treasurer, we made an arrangement at first to pay him ten per cent, for prompt payments, but in consideration of the heavy payments made to the General Assembly, he agreed to reduce it to five per cent. The payments made to Cardozo were always in currency, with one or two exceptions, when he received pay certificates belonging to the con-R. H. Gleaves \$300.
FRIDAY, January 17, 1878.—Well, I think I have made Whittamore, Smalls, think I have made Whittemore, Smalls, Nash, Stephenh, Swalls and some others my friends, or they should be if they are not. But I wonder if I will ever get on a healthy bests from the wolves. I hate Neagle.

SATURDAY, January 18, 1278;—Gave
J. M. Smith a check for \$500; Narks
check for \$3,000; White a check for \$50.

Now, I think that is enough for the

Cardozo were always in currency, with one or two exceptions, when he received pay certificates belonging to the company." He further says that the company was severely black-mailed for the Union-Herald whilst that paper was owned by Governor Chamberlain and Treasurer Cardozo; that the books of the Republican Printing Company were kept by W. H. Jackson. The amounts paid to state officers and Senators appear on said books, in most instances, with the initials of their names reversed—indicating an attempt on the part of said

FRIDAY, January 24, 1873.—Gave John Lee check for \$100, and promised to give C. Smith. The per diem bill with \$50,000 for curvat printing went asid books, in most instances, which initials of their names reversed—indicating an attempt on the part of said company and its bookkeeper to concess of our claims I think the stands of our claims I

good.
TURSDAY, January 28, 1878.—Settled bills of Mr. Stanley, Fagan Bros. and others. Taylor sent some liquor, for which I suppose he must receive pay certificates. Am sick of this liquor business. Must give Cardozo \$5,000 mere as soon as possible. Tan har case, sate him every time. That is better than to let it remain "idle in the State Treasury. Agreed with Jones that Hurley should get \$2,500.
THURSDAY, January 50.—Neagle has beaten us all through, and I am still

THURSDAY, January 30.—Neagle has besten us all through, and I am still affaid of him. He is a perfect night-mare to us. Jones gave Tim a cheef for \$2,500 to-day. I think that is enough for Tim. He is another sharper.

Thursday, January 30.—Suppose by the time the Legislature adjourns the wolves of the excentive departments will scent more keenly for Jones and Woodruff.

raff,
Thursday, January St.—Cardozs, I
must admit did very well, he has tried to
save us from ide crowd, and does not
want to allow them to make so much out
of the appropriations. They are all a
damned set of volves ery how. I suppose they will units against us for ploud.
Mclayre is hot after me.
FRIDAY, January SI, 1878.—Gaye Mc-

(Concluded on Fourth Peda)